A 2

VINDICATION
OF
Anne Wentworth,
TENDING
To the better preparing of all People for Her *Larger Testimony*, which is making ready for Publick View. Published according to the *Will of God*, and *Direction of Charity*.

By *Anne Wentworth*.

Be still and know that I am God. I will be exalted among the Heathen: I will be exalted in the Earth. The Lord of Host is with us, the God of Jacob *is our Refuge.* Psal. 46. 10. 11.

To which is annexed

A Letter written by an eminent Christian, concerning the said *Anne Wentworth*, and directed to the several Congregations of the *Anabaptists*, and their respective Pastors.

As also a Song of Tryumph by the said *Anne Wentworth*, a Daughter of *Sion*, newly delivered from the Captivity of *Babylon*, &c.

How should we Sing the Lords Song in a strange Land? Psal. 137. 1. 2. 3. 4.
Where is God my Maker that giveth Songs in the Night? Job 35. 10.
Let the Saints be joyful in Glory, let them Sing upon their Beds, Psal. 149. 5.

Printed in the Year 1677.

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A Letter written by an eminent Christian, concerning the said Anne Wentworth, and directed to the several Congregations of the Wentworths, and their respective Pastors.

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How should we Sing the Lords Song in a strange Land? Psal. 137. 4.
Where is God my Maker that gives Songs in the Night? Psal. 42. 8.
Let the Saints be Joyful in Glory, let them sing upon their Beds. Psal. 149. 5.

Printed in the Year

THE Great Searcher of hearts has seen, neither is it unknown to several Christians in and about this City of *London*, or to the Consciences of my very Enemies, what Severe and Cruel persecutions I have sustained for the space of Eighteen years, from the unspeakable Tyrannies of an *Hard-hearted Yoak-Fellow*; and since, from the bitter zeal of several eminent professors of Religion, commonly call'd *Baptists*, VVho have most unjustly and unchristian-like caused all their pretended Church power to wait upon and serve the wrath of my oppressors; and who not being able truly to charge me with any sin committed against God that call'd for such a proceeding, have declared me an *Heathen*, and a *Publican* for *matters of Conscience*, in which I was faithful to the Teachings of God, according to the Scriptures of Truth, and obey'd the voyce of the Lord, who called me out from amongst them, that I might not partake of those Terrible Plagues, and dreadful judgments which are coming upon all *Formalists*, *Hypocrites*, and *prophane Persons*, who are all of them the Inhabitants of this Earth; and who (however separated from one another *now*, by outward forms, and observations, or inward notions and opinions, in that *particular* and *great day* of the Lord, which is coming upon this Nation, will be found to be in *one Spirit*, and *Principle*.

My *cause* in this respect, being committed to Almighty God, the Righteous Judge of all, unto whom I have *appealed*, and who has accepted my *appeal*, and is speedily arising on my behalf, I will say nothing of it here. But only acquaint thee, whoever thou art, that readest these few lines, that it has pleased my most gratious God and Father (*who abounds towards his Children in all wisdome and prudence of Love*) to turn all the fierce wrath of man, which has been against me, into his own praise: And to change all the evil mine Enemies have thought and done against me, into a sweet designe for good; making all

my *unspeakable sufferings* from man, my *wonderful supports* and *deliverances from God*, a *figure* of his *intended dispensations* towards his *Enemies*, and *people* in this Nation: Revealing to me how *Babilon* the Mother of Fornications is in her inward principle and Spirit, as also in her outward practices and pollutions, spread over the whole face of the Christian world; and every where found among the litteral and outward Churches: How her deluſions, forceries, and fornications are *here* moſt bewitching and dangerous, becauſe ſhe *here* comes forth as the *myſtery of iniquity*, dreſſing and adorning her ſelf in all the forms and notions of the heavenly things, ſitting, and ſhowing her ſelf in the *Temple of God*: As alſo revealing to me, that the judgments which are determin'd to come upon her, ſhould begin at the *Houſe of God*, the *Formal Carnal Notional* Chriſtians, the worſhipers in the *outward Court*: And that the flood of the Divine vengeance having ſwep't away what is to be deſtroyed *there*, the Rod of Gods anger ſhould be thrown into unquenchable fire, and the indignation of the Lord ſhould end in the utter deſolation, Ruine and confuſion of the *Prophane world* and *greſſer Babylon*. And that theſe things are at the *very door*, and ready to enter upon us as an *Armed Man*.

And becauſe the mouth of iniquity is opened againſt me, and I bear the reproaches of the *mighty ones* wherewith they have reproached, the foot-ſteps of the Lord and his deallings with me; repreſenting me as a *Proud*, *Paſſionate*, *Revengful*, *Diſcontented*, and *Mad* VVoman, and as one that has unduly publiſhed things to the prejudice and ſcandal of my Husband; and that have wickedly left him: deſigning (according to the craftineſs and ſubtlety of the old Serpent in all Ages) by Marring my face, to darken and diſappoint my Teſtimonie from the Lord, which I am with all convenient ſpeed making ready for publick view. In great tenderneſs to all people concern'd in my Teſtimony; and that they may be the better prepared to receive the ſame when it ſhall be layd before them; I do in the preſence of the moſt *holy* and *Jealous* God, who is *our God*, and yet a *conſuming fire*; and in a deep ſence of the manifold weakneſſes, infirmities, and paſſions I am ſubject too, hereby *ſolemnly declare*,

That

That I am not conscious to my self of any *spiritual pride* in this matter, nor in the least desirous to have any appearance, or to make any noise in this VVorld. Nor durst I for ten thousand worlds pretend to come in the Name of God, or in the pride and forwardness of my own Spirit put my self into this work, without his express command concerning it, and his Spirit and presence with me in it; having learnt what unprofitable things the *Staff* and *Mantle* are, without the *God* of the *Prophets*: how dangerous and desperate an attempt it is, to put the *Commission* and *Authority* of God upon the *Dreams* and *Visions* of my own heart. I am well assured, if spiritual pride, the eagerness of my own spirit, any worldly designe, or any other delusion whatsoever has engaged me in my present Testimony, the holy God will discover me herein, and take open vengeance on all my *Inventions*, my *Idols*, and *strange Gods*; and that this matter will prove unto me like the waters of *Jealousie* unto the suspected person. And I have also through the tender mercies of God, the riches of an assurance, that my *God* who has been so many years *Emptying* me from Vessel to Vessel, *breaking* me all to peices in my self, and making me to become as *nothing* before him; and who has by many and great Tribulations been *bowing* my own will, and fitting me for his service, and who having taught me to tremble at his *word*, has thereby call'd and commanded me into this work, when I was as a thing that *is not* in my own eyes, and pleaded with him to be excused, I have I say, the *riches of an assurance*, that this *God* will be with me; and however the Spirit of prophecy in a poor weak VVoman shall be dispised by the wise and prudent of this world, yet *Wisdome is justified of her Children*; and that *God* who has commanded me to go forth in his *Name*, will by a *Divine power* go before me, making way for me, and subduing the Spirits before me which I am to deal with, and will also by a *Divine presence*, support me in the midst of all those sufferings his work can bring me into. *Out of the mouth of Babes and Sucklings God has ordained strength, because of his Enemies, that he might quell the Enemy and the avenger*, Psal. 8. 2.

And I declare, I have no wrath, discontent or revenge in my Spirit against the person of my Husband, or of any of his abetters;

but am taught by the forgiveness of *God*, freely to forgive all the Injuries he has done me; and my hearts desire and prayer to *God* (who can alone change the heart) is, that he may be converted, and saved; and I bow my Soul to the Father of lights, that the Eyes of all my persecutors may be opened; some of which I judge to be the Lords People, however acted in this matter by a *Zeal without knowledg*. *God is love, and he that dwells in love, dwells in God, and God in him.*

And however I am censured and reproached by persons who judge onely according to *outward appearance*, but not *Righteous judgment*, that I have unduly left my Husband; I do for the satisfaction of all plain hearted ones that may be offended at their reports herein, Declare, *first*, That it would be very easie for me, from the great Law of *self-preservation* to justifie my present absence from my Earthly Husband to all persons who have learn't to judg of *Good* and *Evil*, not onely according to the *outward Act*, but the *inward Spirit* and *Principle*; and who have *tenderness* enough, duly to weigh the various Tempers of minds, and the different circumstances of Bodies: Forasmuch as the Natural constitution of my mind and Body, being both considered, *He* has in his barbarous actions towards me, a many times over-done such things, as not only in the *Spirit* of them will be one day judged a murdering of, but had long since *really* proved so, if God had not wonderfully supported, and preserved me. But my natural life, through the springing up of a *better*, not being otherwise considerable, then as it is my duty to preserve it in a subserviency to the will and service of that God, whose I am in *Spirit*, *Soul*, and *Body*. I will not urge any thing of this nature as my defence upon this occasion, having learnt through the mercy of God, not to be affraid of him, who can only kill the *Body*, but can do no more. I do therefore *secondly*, in the fear of him who can kill both *Soul* and *Body*, further declare, That I was forced to fly to preserve a life more pretious than this natural one; and that it was necessary to the peace of my Soul, to absent my self from my earthly Husband, in obedience to my Heavenly Bridegroom, who call'd and commanded me (in a way too terrible, too powerful to be denyed) to undertake and finish a work, which my

earthly

earthly husband in a moſt cruel manner hindered me from perform-
ing, ſeizing, and running away with my Writings. And however
man judges me in this action, yet I am ſatisfied, that I have been
obedient to the *Heavenly Vision* herein, not *conſulting with fleſh
and blood*. All the clouds of afflictions, troubles, ſorrows, and
dearths, upon the outward man, are nothing, compared with thoſe
of the inward man; when the life of our Souls is angry, and with-
draws himſelf, cutting off the ſweet beams of a ſpiritual commu-
nion between himſelf and us. This was my caſe, and I am not af-
fraid or aſhamed to ſay my Soul's beloved has abundantly owned me
in this matter: and whilſt men have done all they can to break my
heart, he has bound up my Soul in the bundle of *Life* and *Love*,
and he pleads my cauſe, and takes my part, and has ſpoken by his
Word, with power and authority from Heaven, ſaying, *I ſhall abide
with him, and he will abide with me, and come and Sup with me, and
never leave me, nor forſake me*: And he bids me take no thought
what I ſhall eat, what I ſhall drink, or wherewith I ſhall be cloath-
ed, but caſt all my care upon him, for he careth for me. And I am
enabled in his power to role my ſelf upon him; and my heart is
fixed, truſting in him; and comforted with his word, in which he
has cauſed me to hope, having no confidence in the Arm of Fleſh,
knowing that the Earth is the Lords, and the fulneſs thereof; and
that he knows all my weakneſſes, and wants, and my willingneſs
to work, ſo far as he inables me, that my own hands may admi-
niſter to my neceſſity, that I may not be burdenſome to any. And
he has aſſured me, that the man of the earth ſhall oppreſs no more;
no more ſhall I return to be under the hands of the hard-hearted
Perſecutors, unleſs he become a new-man, a changed man, a man
ſenſible of the wrong he has done me, with his fierce looks, bitter
words, ſharp tongue, and cruel uſage. And I do further declare,
That in the true reaſon of the caſe, I have not left my Husband, but
he me. That I do own every *Law* and *Command* of God in the let-
ter of his word, to be *right* and *true*; and do ſubmit to every *rule*
given forth by the Spirit of God, to govern the relation of Man and
Wife *in the Lord*. And that I always ſtand ready to return to my
Husband, or to welcome him to me: (and have ſignified ſo much

to

to him by several Christian friends) provided I may have my *just* and *necessary* liberty to attend a more then ordinary call and command of God to publish the things which concern the *peace of my own Soul*, and *of the whole Nation*. In which work, I stand not in my own will, but in the will of him who has *sent*, and *sealed* me; as the *day* will very quickly declare, and decide this matter between me, and my Husband, and all his abettors. To which *day* I do here appeal for my justification, not doubting but that God to whom I have committed my cause will speedily arise, and cause my *Innocency* to break forth as the *Noon day*. For I do hereby declare in the presence of the most holy God, that I have no revengful, worldly or sinister end in this matter, but am against my own natural will obeying God herein: And I do in all tenderness admonish and caution all my Enemies, and all persons whatsoever to whom these Papers shall come, that they take heed least they *hurt themselves*, in *reproaching me*; and that they do not set themselves to *justifie* by the *letter* that *Spirit* that is to be *condemned*, or to *condemn* that *Spirit* which it ownes and allows. And that they take heed least they urge the *letter* of any command against the *Spirit* of it, and so come to condemn *themselves* in the *Person* and *case* of another. The *Spirit* and the *letter* are no where *contrary*, but thou mayst think them so; and by not duly attending upon the *Spirit* in the *letter* mayst unnaturally set the *letter* to oppose the *Spirit* from whence it comes, to which it testifies, and whither it tends. I beg of you all that read these lines for your *own sakes*, that you will remember still how the *Jewes* did of old, vilifie, reproach, condemn, and execute our Saviour, and justified themselves herein by the *letter* of the Law of God; with the *breach* of which Law they were continually charging *him* throughout his whole life, yet was it exactly according to their own Law, and in those very cases about which they were so much offended at him. Nor has it fared otherwise with the *whole seed* of Christ and all the spiritual manifestations of him in all ages. The best of Men, and Principles, have still been challeng'd for their *Non-conformity* to the *letter* and *outward rule*, although they have been most agreeable thereunto. As the Apostle speaks, *not without Law to God, but under the Law to Christ*.

And

And I do further declare, that the things I have published and written, and which are such an offence to my Husband, and indeed the cause of all the Persecutions I have suffered from others, were written sorely against my own natural *mind* and *will*; That I often beg'd of God I might rather die, then do it. That I was commanded of God to record them. That my own natural temper was so greatly averse to it, that for eleven months together I withstood the Lord, till by an Angel from Heaven he threatned to *kill me*, and took away my sleep from me: And then the *terrors of the Lord* forced me to obey the command. And indeed, the writings that man was so displeased with, were in themselves very warrantable, if I had not had any such command of God, for I only wrote the *way* he lead me in a wilderness of affliction for 18 years, to do me good; and declared my *experiences*, my *great* and *wonderful deliverances*, my many *answers* of Prayers in difficult cases from time to time: but most true it is, I did not speak of these things, nor set Pen to paper (for several reasons) till the Lord *commanded* and by his word and Spirit constrained me so to do at 18 years end, after I was consumed with grief, sorrow, oppression of heart, and long travail in the wilderness, and brought even to the gates of Death, and when past the Cure of all men, was raised up by the immediate and mighty hand of God. And being thus *healed*, I was commanded to write, and give glory to him who had so miraculously raised me up from the grave. And I do further declare, the things I have written are *true*, and *no lye*: and that what is so distasteful in them to man, are such things as I could not leave out, without *prejudice* to the Truth, and *disobedience* to God. And what ever censures I now undergo from *mans day* and *judgment* for this plain dealing in matters which concern so near a Relation in the flesh, I am well assured my faithfulness to God herein, will be owned in the *day* of his *impartial* and *righteous judgment*. And yet I must declare, it would have been much more agreeable to my Spirit, to have concealed the miscarriages of my Husband, then to have exposed them, if I had not been under a *command* herein not to be *disputed*: and it was not without great *resistings* that I was at length made *obedient*, *having tasted of that love, which both covers, and teaches us to cover a multitude of sinnes*: And yet I am fully perswaded, that my duty

to *God* in this matter, will be found not only most *reasonable* and *necessary* on my part, but *exceeding beautiful in its season*, and to have been managed in some measure of the Spirit of that *God*, who is still *Love*, and *in whom* there is *no fury*, however he *marches against*, *goes through the Briars and Thorns, and burns them together when they are set against him in Battle.* And whereas my Enemies have represented me as one *distracted*, and *beside my self*; in answer to such wicked proceedings against not only *me*, but the *truth*, I do for the Truths sake further say, *First*, That I judge my *Enemies* who have raised this false report of *me*, to be *themselves* most highly concerned, that this their *Report* should be found a *Lie*; for as much as if it were otherwise, the *cause* and *occasion* of my distraction might justly be laid at their own doors; for as the *Preacher* says, *Eccl. 7. 7. Oppression makes a Wise man Mad. Secondly*, And yet I also judge it is the *mistaken* and *rotten Interest* of my Adversaries, not only to *report*, but to *believe* me a person beside my self: for if I be found in a *right mind*, how *Mad* must they be discovered to have been, in their blind rage and fury against *me* and *my Testimony. Thirdly*, I do with great chearfulness receive the *reproach* of this *report*; and all the *humiliation* that goes along with it; as a further *measure* of my *conformity* to my *Saviour*, and *fellowship with him in his Sufferings*. For thus has *he* throughout all ages been *blasphemed* in his *Prophets*, his *Messengers*, and in *himself*. Thus when *Elisha* sent a *young Prophet* with instructions to anoint *Jehu*, his Fellow-servants askt him; *Wherefore came this Mad fellow to thee? 2 King. 9.* Thus we read in *Mark. 3.* That *the Kindred of our Lord went out to lay hold on him, for they said, he is beside himself.* And again, in *Joh. 10. Many of the Jews said, he has a Devil, and is mad. Fourthly*, I do with great pleasure acknowledg, that in this great work (*in which I am set for a sign and a wonder*) I have *no wit, no wisdom, no understanding, no will* of *my own.* And if this be to be *mad*, I confess my self to be *beside my self to God*; whose Love *constrains me*, and whose Spirit has in this matter after an irresistable, but sweetest manner, *Captivated* my proper understanding, will and affections, to his Divine wisdom and will. And *Lastly*, I am well assured, that it will *speedily*, *very speedily* be known, that I am not *mad*, as my Enemies have

have reported, but have *spoken forth the words of truth and soberneſs*. I have not *run* before I was *ſent*; but the word of the Lord is, *Come unto me*, and his *Spirit is upon me*. And he will perform every *Iota* and *title* of his own word, to overthrow *Babylon* with ſuch an overturning, as never was, nor never will be again. The beginnings of this overturning will within a few days be ſeen upon her more refined parts, and the ſeverity of the wrath ſhall afterwards come upon her Walls. Although man is ſo confident I am deceived, and has loaden me and my Teſtimony with all manner of reproach, yet the God whom I ſerve and obey, and who has ſpoken by me, will ſpeedily turn the flood of ſcorn, contempt, bitter railing, falſe accuſations, ſcandalous papers, and lying Pamphlets upon them, by whom they have been poured out againſt me. *The Lord fruſtreth the tokens of the Liars, and maketh Diviners mad; he turneth wiſe men backwards, and maketh their knowledge fooliſh: but he confirmeth the word of his ſervant, and performeth the Counſel of his Meſſengers*, Iſa. 44.

And now in this *Faith* and *aſſurance* I do ſhut up this my *Vindication* and *preparitory Teſtimony*, *Declaring* unto all people whom it may concern, That it is the Lord has mooved me, and his Spirit which has ſtirred me up. My heavenly Bridegroom is come, and has given me courage, with an humble boldneſs, and holy confidence to ſpeak the truth in all faithfulneſs, and to fear no man, but God alone, in whoſe ſtrength I ſtand to encounter with all diſcouragements from my own underſtanding, will, affections, former thoughts and principles within; and with all oppoſition from difficulties, dangers, temptations of friends, and conſpiracies of enemies without; I am ſenſible any of theſe things would be too ſtrong for me, a worm of no might or ſtrength; but I have renounced my ſelf, and laid down my own wiſdom and will in this work, and am given up to all the will of God herein; ſtanding upon my watch, and having in his power *put on the whole Armor of God; the Shield of Faith, the Breſtplate of Righteouſneſs, with my Loyns girt about with truth, and my feet ſhod with the Preparation of the Goſpel of peace, having taken the Helmet of Salvation, and the ſword of the Spirit, which is the word of God, Praying always with all prayer*

and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all Saints. In this spiritual warfare, and combate I am called to wrestle not only against *flesh and blood, but against Principalities, and Powers, against the Rulers of the darkness of this world, and against spiritual wickedness in high places*: and must have no respect of persons because of advantage, but be faithful to God and his Word, sparing neither Friend nor Brother in matter of Truth, nor calling *good evil*, or *evil good*; nor putting *light* for *darkness*, or *darkness* for *light*; but obeying God, and not Man; loving him above all, keeping his Commandments, and pleasing him, although the whole world should be displeased. Man has made my Cup very bitter, and my Cross very heavy for obeying *God*, but my *God* has sweetned my Cup, and caused it to overflow with draughts of Love; my *God* has made my Yoak easie, and my Burthen light, because he bears me and them; he draws me, and *binds me with Cords to the Altar, his left hand is under my Head, his right Hand doth Embrace me, and his Banner over me is Love. I must not, I will not* be affraid to make my boast of my *God*, by whose Almighty Power I have been hitherto helped, and upheld, or else I had perished in my afflictions. When the compassion and bowels of man were shut up, the tender mercies of *God* were opened. When it was come to *Mordecay's* pinch, *Israel's* distress, *Paul's* streight, God appeared. My extremity was his opportunity; he beheld my affliction, the sorrows and Agonies of my Soul; my groans, my prayers, my cries, my appeals ascended up for a memorial before him, and were had in remembrance with him. And he will arise, and that right speedily, he will make haste and not tarry, but send relief from Heaven, and save me, and all the poor of his Flock who hear the voice of their own Shepheard, and follow him, but a stranger they will not follow. He will smite the Rocky heart, he will convince the Consciences of men, he will bring down all them that glory in appearance, in face, and not in heart; he will make a speedy decision, he will turn the stream and flood of scorn and contempt cast upon me, and his poor despised ones in me; *he will arise to our joy, and they shall be ashamed that have hated us without a*

cause,

cause, and cast us out for his Name's sake, saying, *Let the Lord be glorified.* I have committed my way unto the Lord who judgeth righteously, who will not suffer the guilty always to go undiscovered and unpunished. He will take the Cup of trembling out of my hands, and put it into the hands of them who have afflicted me, who have said unto my Soul, *Bow down that we may go over*: and he will make their own *Tongues to fall upon themselves*, and *will measure out unto them again, the measure they have meted.* The Lord has said it, and he will perform it. The Lord will plead my cause, and the cause of all his meek ones: but his anger is kindled against all *Formality*, *Hypocrisie*, *Idolatry*, and *Prophanness*. He knows the secrets of all hearts, we are all open and naked in his sight: there is no dissembling in his sight, no mocking before him, no outward Form, no empty Opinion can shelter from his wrath. Upon the 13. of the Twelfth Month 1673. The Lord wonderfully discovered to me the unprofitableness of the best outward forms of Religion without the Power: and what a great deal of blindness, injustice, false accusations, barbarous usage, bitter and cruel zeal, with all manner of wickedness, has at this day taken Sanctuary in the exactest Forms according to the Letter, which are without the Spirit, yea, in enmity against it: It was the time four eminent Professors of the people called *Baptists*, did in a most rough and severe manner come to deal with me, to accuse me falsly, and blindly, and bitterly to rebuke me, although I was then in a very weak and dangerous condition of body. And I mention it here, because it is a time in remembrance with the Lord, and *God* was in that very season pleased to open mine eyes, to show me where *Babylon* was, what Spirit she was built upon, and how the Lord would begin to strike at her, and throw her down, and then it was he called me out from her, that I might escape the anger I then saw was kindled against her. And however they are now justifying themselves, and their proceedings against me, and have condemned the Innocent; yet an appeal has been made to *God*, and accepted by him, and he will search out this matter, and make a true and manifest judgment of it, for there is nothing *hid* from him, and this matter is now becom a *publick*

figure. Yes, I am satisfied God will speedily arise, and decide this controversie, and he has shown me when I have been thinking his Chariot wheels move slowly, that then his motion has been swiftest: And that whatever seems to hinder, and work against me, does indeed help on, and work things to a more full and perfect end. And although I should be surrounded, and beset on every side, and left alone in the midst of all discouragements from *within*, and *without*, yet can I believingly call to all that fear the Lord to come and behold the wonders of the Lord for my deliverance. I cry'd unto him when there was none to help me, and in a deep sense of my own unworthyness and nothingness, my Soul was humbled, and laid low at his foot, and my heart was lifted up to him. and he raised me from the Grave, and took fast hold of me at that very time when he so wonderfully healed me, which was the 3d of the 11 month, 1670. Then was the full communion between Christ and my Soul, the Love knot, the comly bands of Marriage; then did he espouse me unto himself for ever, and enable me to follow him, and give up my self as a thank-offering unto him, no more to be my own but the Lords, subjecting my self to all his will as a chast Virgin, holy in lip and life, pure and undefiled in heart. Then did the Lord my God say unto me, *I even, I am he that comforteth thee; who art thou that thou shouldest be afraid of a man that shall die, and of the Son of Man which shall be made as Grass.* And again he said, he was come to *judge the Fatherless and the oppressed, that the Man of the earth may no more oppress.* And many more pretious Promises did the Lord make to me, when he first called me to write what man has been so offended with; and his word was, and is my support, and he has comforted me therewith, assuring me as soon as I had done his will, I should receive the promises. And he afterwards revealed to me, (what I did not then know) that my *oppressions* and *deliverance* had a *Publick Ministry* and *meaning* wrapt up in them, that it must be seven years before I could perfect that writing, and the Lord would bring forth his end in all this, and give an open Testimony to the world that he had chosen and called me to write to glorifie him. And now I have done his will, my deli-

verer is come to make good his word, and set me free from the oppression of Man, and to bear witness against him that has wounded and oppressed me for 18 years, and more severely is his anger kindled against them who have so deeply wounded me since the time of my healing, and who have made me an Heathen and a Publican for no other cause, but obeying the word of the Lord, and following him. And as near as *New-Years day* is, before that day the Lord will begin to cast a cloud of his anger upon all them that have done me so great wrong, and persecuted me without a cause; and stroak after stroak will follow, until all Hypocrisie be discovered and formality thrown down, and whole Babylon sincke like a stone never to rise up any more: and let not the minds of any be lifted up to scorn me, because I have said, God will begin to appear in my behalf within so short a time: for my God has a many times over made that *Season of the year* eminently signal to me in the dispensations of his grace and providence towards me. Then was I enter'd into my afflictions, then was I in an extraordinary manner healed, and chosen and call'd to write what has occasion'd so many persecutions to me from formal and literal professors; and now it will be compleatly 7 years since my healing; and the Lord has made known the end of all his dispensations to me, and has revealed to me, that I shall now receive the promises, having done his will, and be made partaker of his blessing: for he will fulfil his word, *to bind up the Broaken hearted, and proclaim Liberty to the Captive, and open the Prison doors*; and I shall no more be under the oppression of man; and he has also revealed to me what wrath shall fall upon the *same spirit* throughout the Nation, which every where oppresses the true seed, as I have been oppressed by it; and the deliverance which is drawing nigh through terrible things in righteousness, to all his *poor* and *meek ones*. A more full accompt of which things, and how the Lord has lead me into this ministry and witness, I am with all convenient speed preparing for the Press, and had before this been made publick, had not my Enemies hindred, by seizing and destroying my writings. And in the mean time I beg of all Persons to whom this paper shall come, that they will for their own sakes lay a side all prejudice,

and

and try *me*, *my Spirit* and *Testimony* according to the word of God, and wait patiently upon the Lord to know his mind in this thing; and in love to themselves, take heed how they rashly reproach and condemn me and my witness, least they should in so doing run against that *Hiding of power* the Prophet *Habakuk* mentions, *chap* 3. 4. and that they be watchful over themselves, that they be not found *despising Prophecy* and *quenching the Spirit*, because of the *contemptibleness* of the *messenger*: alwayes remembring, that God *will destroy the Wisdome of the Wise, and bring to nothing the understanding of the prudent*; that *he chooses the foolish*, the *weak*, the *base* and *despised things of the World*, yea, and *things which are not*, *to bring to nought things that are*. In a word, let all Persons so far take the Alarm, as to look well to their own Souls, where they stand; Whither they are founded upon that Rock against which the Gates of Hell shall not prevail; whither they are interested in that Covenant of Grace which is ordered in all things and sure, and which is *all our Salvation in a day of desolation*. Whether they be in the number of those that are *Eating and Drinking with the Drunken*, and *beating their Fellow Servants*; or of the Family of the *true Noah* who shall be taken into the Ark, and preserved in the day of that Flood of the Divine vengence, which is ready to overflow the inhabitants of the Earth.

What I have here published is according to the word of truth which must be fulfiled in its time. It is but a very little while and this matter will be cleared, made manifest, and determined. In the mean while I declare to all the world I am at rest in the will of my God who has not left me without his *witness*, *presence*, and *seal* in this work, and who ever thou art, that canst not yet see a Divine Character, either upon *me* or *it*, my advice to thee is, that thou perplex not thy self concerning me, but wait patiently upon God, and quietly expect the discovery which the *day* will make herein.

The

To the Congregations of the Anabaptists *and their respective Pastors.*

THese verses contain the summons, complaint, and appeal of a despised and oppressed Christian, once a member of one of your Churches, now by your unjust and unchristian abuse of her, made a spectacle to God, Angels, and Men, yea, a gazeing stock to this great City, and a *by-word* to the common Rabble. Beloved, have you so learned Christ? Doth the Gospel teach you to defame you neighbour in Coffee-Houses, Ale Houses? will not that word spoken by the Holy Ghost to the Apostle *James* restrain you, 1 *James* 26. If any man among you seems to be religious, and bridle not his Tongue, but deceiveth his own heart, that mans Religion is vain. You may sooner hinder the Sun from shining, then the truth of God from displaying it self in such manner, and by such instruments as he is pleased to chuse, who is the Holy one of *Israel*, who will not suffer himself to be limited by man; the great God hath put the word of truth in her mouth, and dare you forbid her to declare it? can your scorn and contempt of the weak instrument, frustrate the purposes and Counsels of God? no, his foolishness is wiser then your imaginary wisdom, and his weakness stronger then all your conjoyned power. Can you prove that God hath not spoken to her and by her? No, you dare not produce that Book of hers (in your custody:) you too well know

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it would demonstrate her to be in the Truth, and your selves shameless Lyars. Pray consider, if one of your Preachers should be silenced, you would presently cry out of Persecution; and dare you attempt to silence the Word of God, whose sound is gone forth to the ends of the Earth? Take heed of resisting, deriding a Message sent from Heaven, (though by a weak Instrument) lest you be found guilty of Blasphemies against the Spirit of God; but rather to day, while you hear his Voice, harden not your hearts, lest he swear in his wrath, that you shall never enter into his Rest. It is heard and received by such who love the Truth, and submit to the Power of it; but if you persist in your Rebellion against it, you will find and feel to your cost, that Truth is stronger than all. Consider these things Brethren, and the Lord give you understanding to judge aright.

The,

The 5th of the 10th Month, 1677.

The Lord *Awaked* me in the *Night-Season*, and by his Spirit taught me thus in *Verse*, and made me Sing unto him a Triumphant Victorious Song over my Enemies, with a command from God to send it forth into the World, to be answered by the same Spirit of Love, Meekness, Gentleness, Goodness, Plainness, Lamb-like, lowly and Humble, for such is the Spirit of Gods Teachings.

Let us be followers of our Head, *Christ Jesus, as dear Children, whom we have for our Example,* Ephes. 5. 1, 2. *For he that overcometh, shall Inherit all things, and I will be his God, and ye shall be my Sons and Daughters: The Promise belongs either to Sons or Daughters walking in the Truth,* Revel. 21. 7.

I Am commanded by the King of Kings, to send this in the same manner and method he taught it me; Let none despise the Spirits teaching, quench not the Spirit, despise not Prophesie; There hath been too much despising and disdaining of me already, I pray God forgive them for all their hard speeches, and cruel usage of me, for they have done they know not what; The Lord help us to remember our Creator in the days of our youth, and declining years, for when we have done all we can to please our selves, yet the end of all is death; for pride, passion, self-will, bitterness, wrath, envy, malice, will yield no comfort at the Judgment Seat, where we must give an account of all the deeds done in the flesh, whether they be good or evil; *Eccles.* 12. 14.

Who hath believed our report, (hath been the cry of old) *and to whom is the Arm of the Lord revealed*, Esa. 53. 1. *For they have not at all obeyed the Gospel*, Rom. 10. 16.

To *England* sweet, my Native soyl,
This summons now I send,
Her speedy answer I require,
Before this Year doth end.
In four and twenty years, Declare.
What evil have I done,
What all this time they have against
My Conversation.
What cause gave I to make your wrath
So hot to burn at me?
Speak as you Answer it to God,
And let all hear and see.
In Coffee-House and Ale-House now
Why do you me Defame?
Why doth your Church, a Heathen me,
And Publican proclaim.
Speak out and spare not what's my sin,
Speak truth in his presence,
Else God a bitter Cup will give
You, as your recompence.
If he who judgeth Heaven and Earth,
Disowneth what you have done;

Then to curb you, and set me free
He's now most surely come.
You'l punish me, and think for me
No Prison is too ill,
But whether you or I offend
most, he determine will.
I'm falsly slandered, and oppress,
By men that have no Love:
But I commit my cause to him,
who sees, and sits above;
And from his Sanctuary looks,
and roars out of *Sion*,
To shew my Foes, he is my God,
and I his little one.
He sees my griefs so great, the weight
I can no longer bear,
That now he comes to be my Judge,
The Innocent to clear:
To testifie he is my Spouse,
and Husband of my Soul;
Whom I must serve, and keep his Laws,
though proud men would controul.
I give no other cause, but in
the Worship of my God;
If clean from sin, I'm in his sight,
my Foes will feel his Rod.
The same measure of wrath which they
do pour forth upon me,
According to his word, he'l pour
On them, as they will see.
They can't excuse themselves before
God, for what they have done:
They hate me, 'cause I in Gods word
and ways of Truth do run.
Full eighteen years with grief consum'd,
and to the Grave bow'd down,
Because the Lord have rais'd me up,
to make his power known;

And bid me shew his wondrous works,
and glorify his Name.
This only, nothing else but this,
a great offence became.
They rage, they Persecute to Death,
a Woman weak and wan,
For giving all glory unto God,
and not to wretched man.
Now Country-men, if I the Truth
do not make to appear,
Disprove me plainly if you can,
Before the next New Year.
For after that, great wrath expect,
which on those will burn as fuel,
Who to their fellow creature were
Not merciful, but cruel.
And have no Love to God, his way,
His Truth, and holy word,
But only love themselves, as he
hath seen, and much abhor'd.
For taking up this heavy Cross
to follow the Lord my God,
Wormwood and *gall* they give, and scourge
me with their sharpest Rod.
O God arise, make haste to judge
between my Foes and me,
O stop their mouths, clear me, and let
not guilty ones go free.
Now strike at *Babylon*, thou said'st
This year thou would'st begin
To pour thy Plagues on that great *Whore*
Babylon, for her Sin.
Give Testimony, speak aloud
O Lord, and make them hear,
To let them know, I speak from God,
And only him do fear.
Thou knowest, O Lord, I have no end,
Doing and suffering this.

But that thy will obeying I,
May gain Eternal bliss.
If King and subjects cannot me
disprove, in what I say,
If truth I speak, O Lord, let them
Not take my life away.
That will not quench the wrath denounc'd.
For what's already done;
Nor can prevent the pouring forth,
That wrath which is begun.
What he hath purpos'd and decreed,
on *Babylon* to do,
Shall suddenly in one day come,
Her Judgment, Plagues, and wo.
As he revealed hath unto
his faithful Servant *John*.
Such as ne're was, nor e're again,
the world shall fall upon.
That for my Native soyl and folks,
I now could weep and mourn,
Though they unkind to me, no thanks,
But Grief and Scorn return.
Only some of the little flock
Of Christ I late have seen,
Who have to me, distrest and left
Alone, a comfort been.
Blest be his power, who help, and saith,
He will my sorrows end,
I hope he will my foes convince,
That they their lives may mend.
Take me O Lord from strife of Tongues,
as thou hast promis'd me,
Give rest and peace, if so thou please,
O take me home to thee.
Let me no longer bear this Yoak,
And in this vile world stay.
Think on thy promise Lord, and free
me, before *New Years Day*.

The Ninth of the same month the Lord taught me this Song in the Night.

IF all Men can't disprove what by me God hath said,
Then with all *England* it will be very sad.
What ye do, do quickly, before *New-Years Day*,
Least after that, all your lives be swept away.
Wo, wo, to *England*, for what she hath done,
For woes upon *England* will certainly come.
Because she doth not love God with all her heart,
Nor stands up her self to act his Childrens part.
Shall I yet doubt when God upholds me then,
Fear mortal Men, who've done the worst they can.
No, lift up thy Head, and now rejoyce,
That God for thee made such a choice.

A. W.

My Maker is my Husband, the Holy one of *Israel*, my Redeemer, the Eternal, ever living God, my Father, in obedience to his reveiled will do I suffer, in obeying his strict commands I offend; their are several of his Children that are sufferers with me, and are not ashamed of me in my bonds (which are) for doing the will of Christ. Now, as they have owned me so, God will own them, and bless them, but for such as are ashamed of me, under my reproaches for Christ, they in time may be more ashamed for their Neglect, in not owning me in the work of the Lord. O my God, fulfil thy word, and deliver me, for thou knowest I have suffered as much Tiranny and Cruelty under a formal profession of Religion, as I could have done amongst Turks, Heathens, and Infidels, and if so, then what need is it that my Country-men should so highly scorn me as they do, for if I live to see *New-Years Day* over, I shall be able to speak to them, and ask them how they do, and rejoyce when they will have cause to mourn; and I now know my friends from my foes, and if I out of this world be taken, it will be my greater mercy to be singing *Halelujah* in Heaven.

FINIS.